Volume LIX CHICAGO, JULY 25, 1907 Number 21

UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

No More

No more the world lifts laurel-leaves to crown
The wielder of the battle-axe and spear.
The trade that filled the earth with fear
And robbed the mother of her hard-won prize—
Her baby with the golden hair and eyes
Just grown to manhood, fit for fair renown—
The trade that wrecked with woe
Wide fields all billowy with ripened grain,
And turned the rivers' healing flow
To currents red with wrathful stain—
That trade is passing from the earth.
No longer entered on with mirth,
War now is known
As thing the most obscene
'Mong all the things terrene;
A shame to be outgrown,
Unmasked in all its evil mien;
And conquerors are but butchers whose red hands
No more triumphant wave through cheering lands,
But nerveless fall, at love's divine commands.

JAMES H. WEST.

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"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LIX THURSDAY, JULY 25, 1907 NUMBER 21

Love your friends and do not put them from you. Tell them of your love not once, but often; and do not merely tell it, but prove your words to them and repeat the proof. Open your heart and love them kingly-wise. Make merry for them, make them happy, give them brightness, make your home cheery for them! All moments are propitious. The lost opportunities we most regret were opportunities for loving. —*Charles Wagner.*

"Wedding Buffooneries" is the title of an article in the *Pittsburg Christian Advocate*. The article is as timely as the title is fitting. Sadder to the thoughtful minister is a flippant, showy, fashionable wedding than the tearful sanctities of the funeral.

Ministers, superintendents, Sunday School teachers, and church workers generally will do well to consult the Editorial in *The Literary Digest* for July 13th, entitled "The Co-Operative Parish." The comfortable distinction between churches and institutional churches is passing. The time is at hand when all churches must be vital forces in the community, using the tools and methods of the twentieth century, else they are anachronisms and cease to be churches at all except in a very conventional sense.

UNITY is glad to see in *The Literary Digest* of July 20th a notice of W. F. Moulton's article in *The London Quarterly Review*, calling attention to the real contribution of Puritanism to religion, which was not any emphasis in doctrine or rebellion in form, but in a re-emphasis of conscience. In these columns we have, in varying lengths, ever insisted that duty was the central word of Puritanism and the supremacy of the same in matters of conduct under all circumstances, the great gift of the pilgrims to the new world. It is this that has made the New England of the United States the cradle of American liberty, Boston the religious capital, and Massachusetts the noblest of the commonwealths.

Our esteemed contemporary *The Interior* has a fitting editorial in last issue on "The Art of Hearing," and instances an acquaintance who goes to hear "almost anybody" preach, and never attends the same church twice. We say a hearty amen to the counsel—"Judge every creed by its fruits," and to the sapient suggestion:

"There are three or more theological seminaries in Chicago, not to speak of others all over the country, whose sole purpose is to teach men what to preach and how to preach it; but there is not one that we know of between the two seas to tell men what to hear or how to hear it. Yet the wise man realizes that it is the far more important, difficult and delicate matter. A witty preacher once said that in all preaching services that which counted for least was the sermon. The lawyer will smile at that, because he has learned that it matters less whom he has for witnesses than whom he has for jury. You could not shoot the truth into some men with a Krag-Jorgensen rifle. The power of assimilation counts for more than the power of acquisition. Many a millionaire who might dine off woodcocks every day cannot digest a cracker. The question has been raised as to what shall be done with certain of the theological seminaries. Why not convert one of them into a school to teach men what to hear?"

The Pullman Company has put out its first sleeper "built entirely of metal," doubtless the first of many to come. Aside from the considerations of safety and economy incident to the non-combustible and stronger material used, we look for a great increase of artistic values. The *Railway Age*, as quoted by *The Literary Digest*, says: "The car has attracted unusual attention from railroad officers, not only because of the material used, but on account of the decorative features which have all the beauty of graceful outline and pleasing columns, both in interior finish and exterior effect, where simple straight line schemes are carried out in pleasing proportion." Necessity may accomplish more than the verdict of the artist in scraping off from the cars, as from the buildings of today, the fuss and frills of decorations which mar rather than enhance beauty lines. Fanciful elaboration of architectural lines, now as in the past, represents a degeneracy. It is what has made the term "rococo" synonymous with degeneracy and debauchery."

During the recent editorial horseback ride, the Editor of UNITY was saddened as usual by noting the ever-increasing acreage given over to tobacco culture in the most attractive, fertile and intelligent section of Wisconsin. In a roadside conversation with an elderly gentleman who had displayed interest in public affairs and religious problems, the tobacco question was raised by the man on horseback, and the man in the buggy fell into a silence and carefully weighed his words, which were something like this: "Well, it is a deep question, a hard one for the conscience to decide, when the farmer must choose between the big profits he expects and the good that he means to do with such profits on the one side, and the cultivation of the nasty stuff which he himself does not use, and the use of which in others he condemns on the other. I know whereof I speak, for I claim to be an ethical man; am a member of the church and believe in its work. I think I am a good citizen and try to vote right. I do not like the nasty stuff; I do not use it myself, and still those

men yonder are working in my field and planting a larger amount of tobacco this year than ever before. My only justification, if justification it be, is the claim that if I did not raise it somebody else would, and that perhaps I can make better use of the money than the other fellow would. I do not know whether this is good reasoning or not." The sincerity of the man, the frankness of the confession and the clearness of statement, closed the discussion which we have no disposition to take up even at this distance in the editorial pages of UNITY. We leave the readers of UNITY each for himself to furnish the proper answer.

The wine growers' rebellion has a significance to the thoughtful far beyond the political and economic aspects that occupy most of the attention of the current press. Doubtless the skillful adulterations and vicious combines have seriously interfered with the interests of the legitimate vine-growers, but this is an incident of the trade. Admitting, for argument's sake, that the pure juice of the vine offers an innocent drink, admitting further that such product tastes good and is a legitimate gratification of the palate, admitting still further that to a degree it is hygienic, at least a comparatively harmless counter-irritant to the tempestuous appetites for more alcoholic drinks, still the plain obvious fact remains that there is a vast amount of legitimate labor and great areas of productive country given over to the producing of that which is not meat or clothing and which renders no adequate *quid pro quo* for the labor investment made. Under the most adequate "pure food law," the development of man, the intelligence of society and the economic interest enforced by the same point clearly to an immense wastage here. There is a tremendous amount of energy, largely peasant industry, going to waste on vine clad hills of France. Wine is too costly a substitute for the better drinks available. Water and milk are good enough, and the ultimate remedy and only efficient one is to convert a large part of French vineyards into pasture and meadow or such other culture as will increase the direct food supplies of the people,—grain and cattle raising, cheese and butter making. Where water is inadequate buttermilk is a better substitute than the best of wine, as the experience of the best citizens of the United States abundantly proves. In 1882 the writer of this note visited the National Agricultural Fair at Reading, England. The various temperance organizations of the kingdom united in making a great "red ribbon exhibit of substitutes for beer and alcoholic drinks!" One long avenue was given over to an exhibition of "non-alcoholic harvest drinks," "substitutes for beer," "unfermented wines," and "non-alcoholic ales." This "Temperance Street" was gay with flags and banners and noisy with "rooters" and "howlers," who clamored for free patrons or ha'penny drinks. To the American visitor all this desperate effort to find a substitute for the nasty stuff called "Beer" and its various filthy companions, the redeeming element in all of which is the alcoholic investment, seemed humorous and he wanted to set up a barrel of ice water and a can of milk at the head of the procession and fly the American flag over them. At the present time the vine growers of France are stirred with an economic problem, but they will find that the only solution of it is an ethical one. Let the great French Republic cut out its wine industry and increase its food products and it will lift its sterling peasant constituency above famine and bankruptcy.

It is much to be regretted that the great critical questions at The Hague are to be discussed during the mid-summer months, so far as American influence is concerned, for the forces that could exert most direct influence and do most towards making the agitation in the United States are sadly disintegrated in the month of July. Much of the newspaper comment in the United States has assumed a flippant tone, particularly towards the problem of disarmament, or at least the limitation of armament. It has been tossed aside as merely a dream, something too far removed to demand serious attention, while the very contrary is true. It is a plain, pressing, practical possibility which clear-headed statesmen and far-reaching economists lay hold of with quite as much courage and of course more effective grip than the "dreamers," "prophets," "poets," "sages," to whom the current daily press cuts their caps in such a patronizing way. Edwin D. Mead, the great spokesman of the peace movement, the lay-prophet of the better order, the non-commissioned diplomat of the United States, has with his usual promptness come to the front in a pamphlet of twenty-four pages entitled "The Limitations of Armaments—The Position of the United States at The Hague Conference." This pamphlet is published by the American Peace Society, 31 Beacon St., Boston, and can be obtained at the rate of 5c per single copy, $3 per hundred, or $25 per thousand. We believe that the Peace Society is entirely right "in believing that in this review of the situation concerning what it considers the most critical question of the conference, The Hague Conference states the position of almost the entire body of peace workers of the United States, and all who share its sentiments should co-operate earnestly to extend its circulation at this time with a view to influencing American public opinion and action at The Hague." This pamphlet ought to be circulated by the thousands, among the law makers, city administrations, public school teachers' conventions, institutes, chautauquas and churches and every one of them should send their petition or protest, as the case might be, to

THE AMERICAN DELEGATION TO THE PEACE CONFERENCE, THE HAGUE, HOLLAND.

We cannot urge this suggestion more effectively than by quoting the following extract from a private letter from Mr. Mead, written under date of July 17, from Boston:

If our protest accomplishes half as much as our protest

against the Jamestown military extravagances, it will do much. I see by this morning's papers that the English delegation at The Hague has just presented to the Conference the question of the limitation of armaments; and during the next month this question will be at the front, and every possible influence should be exercised to make the power of the United States felt aright. I hope that your Peace Society has cabled some strong message to our delegation at The Hague, urging action in behalf of the most advanced program; and I hope that you will stir up your Chamber of Commerce and other influential bodies to do the same. The expression of American public opinion, as both Mr. White and Mr. Holls have told us so impressively, had immense weight at the first Hague Conference. We ought to make ourselves felt with vastly greater power today. We must especially inspire the newspapers, in our own sections, to energetic expression. I was interested to see, by one of the dispatches from The Hague last week, that M. Nelidoff, the President of the Conference, said that more messages are coming to them from the United States than from any other country. We must see to it that these messages are multiplied, and that they are strong.

Chicago's New Charter—Poisoned Bread

A village charter outgrown by a great metropolis is a serious handicap, as the city of Chicago has realized for many years. For the limitations, mistakes and crudities in such a charter no one can be held particularly responsible. They have at least the justification of historic interest; they represent the crudities and imbecilities of childhood, which are interesting, however troublesome, when prolonged into manhood.

For many years Chicago, the great metropolis of two million or more souls, has prayed for release from the bondage of its swaddling clothes and the prayer seemed to be in a fair way of being answered. A body of able men, fairly representative of all classes and interests, labored long and diligently in providing a document worthy a great city and deserving the approval of its citizens. The ideal charter even in the hands of this select local body was often clipped, trimmed and hobbled in the interest of the expedient and party politics, now on the one hand and then on the other. But in the main the document was a noteworthy one, one under which the great city might well take a new hold, and the better forces find fresh courage and new impetus.

But the charter of a city is the gift of the state legislature and the document must be offered the city by this body which in the state of Illinois is nothing if it is not partisan, factional and under the "leadership" of the bosses of the republican and democratic machine.

Once in the hands of this body the machine workers on both sides, who had been successfully beaten off in the city commission had their chance and they made the most of it. In Springfield last winter the city charter was carved like a Christmas turkey in such a way as to give a slice of white and a slice of dark meat to the rival parties, or the ward bosses. The interests of the "Hinky Dinks," the "Bath-houses," the "Billys" and "Bobs" had to be safeguarded and future emergencies provided for, hence the primary election clauses, the only hope of democracy in a great city, were so manipulated and tinkered as to successfully perpetuate the domination of the rings, the ward heeler and the party bosses, making it harder than ever to eliminate partisanship out of city politics; although this is the first condition for a righteous administration or civic progress.

Now that the document has been rendered "harmless" to the partisans by the state legislature, it comes for a referendum vote to the public, with an air of ingenuousness that would be amusing were it not so fraught with damnation; most of the great Chicago dailies are urging the acceptance of the document at the special election next September on the score that "half a loaf is better than no loaf;" "the best that can be obtained under the circumstances;" "it contains many of the things needed, hence it should be voted for, notwithstanding," etc. etc.

If it were a case of "half a loaf" the position would be justified; Chicago could get along with a "half-loaf" charter if the loaf were wholesome bread; it has been doing on the whole pretty well with much less than "half a loaf." But this is not a case of "half a loaf;" it is a case of a whole loaf poisoned; the dough was doctored before it was baked; it puts in palatable form and edible appearance that which will devitalize the blood and make anæmic the commonwealth.

The old caucus laws and customs under which Chicago has struggled forward in the past were known to be the regretable entailments of primitive days, the cumulative curse of ignorance which might be fought against with ever increasing success, but to have these crudities and seeds of corruption and degeneracy enacted by a state legislature in the first decade of the twentieth century and endorsed by a popular vote of the citizens of Chicago after it has turned the two-million point is to give the old a new lease of life, to put the sanction of modernity on it; it is to change the ignorance of the fathers into the wickedness of the sons. It is to introduce a large amount of new poison into the loaf, and the citizens of Chicago may well ask whether the advantages of the new charter, however great and however much needed, are desirable under the conditions.

We at least resent the pessimistic implication of the daily press which assumes that nothing better is to be expected; that the malign forces that emasculated the new charter are permanently in the saddle and that the city must ever carry the load and do the best it can under the vicious driving. The citizens of Chicago should consider well the situation before they give modern approval to the political virus, the poison introduced into this charter-loaf. It will be a great deal easier in the future to remedy the defects in the old charter than to amend the mischief-bearing clauses in the new.

The methods of municipal administration are undergoing rapid transformations in these days. Let Chicago wait for another legislature. By that time the example of Des Moines and other cities may show us the much better way—the government of cities by commission, already so splendidly vindicated in Galveston and some other places.

Do not be in such a hurry, gentlemen! It is bad enough to be stampeded by the short-sighted forces of selfishness. It is worse to find the friends of good government and the champions of progress growing hysterical and trying to stampede the herd into a pestilential corral lest big bears from the mountains may come down and devour it.

We repeat, it is not a question of "half a loaf," but a question of a poisoned loaf! Let the voters ponder well before they cast their ballot for the "New Charter," so full of the old mischief.

Will the better elements in Chicago politics, the saner voters, allow the bosses, politically known as "Central Committees," etc., to take advantage of Chicago's extreme needs and compel her to play into their hands, giving them a new lease of life to last for an indefinite period?

Will it be a Yes! or a No!?

Who Are the "Mollycoddlers?"

We wonder if President Roosevelt did well when he revived the old English word "mollycoddle." It has already become a favorite in the vocabulary of the editorial spell-binder. The *Chicago Tribune* calls upon the people of this country to "begin to turn scornfully from the mollycoddling arguments of the National Educational Association," and demands that "their sons if not their daughters shall receive such instruction in the use of the rifle as the possibilities of the higher education allow!"

The argument referred to was a timely and altogether commendable protest of the president of the largest and most impressive educational body in the United States, at its recent annual meeting at Los Angeles, against the introduction of fire arms—the musket, bayonet, etc.—into the high school training of our public schools. We are utterly at a loss to understand the signification of the word "mollycoddling" in this connection, but if there is any babyish reaction towards old-time ideals, any sentimental gush manifest at the present time in public life and national administration it is this attempt to bring about a recrudescence of the bayonet. The sword as a part of the manly dress, as a proper and effective element in good society and public occasion is absolutely obsolete, and the revolver and the bowie knife are no longer in evidence in frontier towns, they form no part of the elegant equipment of even the cowboy and the prospector in the desert and mountain states of our nation.

All the great European centers have, or recently had, their "Field of Mars," the parade and training ground for soldiers, the shining uniforms of which are ever in evidence. But the great cities of America have no such fields and an uniformed soldier is looked upon as a curiosity void of impressiveness. President Roosevelt's program for securing military efficiency and making us a martial people by teaching the school boys to shoot, indicates one of the occasional lapses of our President into a shallow psychology, an inefficient philosophy. The facts of modern life do not justify his prescription even on the war side. Billy Wilson's Zouaves were probably much more skilled in the use of fire arms than were the college regiments that went to the front in '61, but the boys who never before pulled a trigger held the critical positions and achieved the deadly maneuvers while Billy Wilson's thugs were sent for garrison duty to dry Tortugas because they could not be trusted in more trying positions; they were ineffective soldiers. If war we must have, intelligence, scientific knowledge, moral heroism not "good markmanship" will win, in our future as in our past. This shouting habit has given England her "Tommy Atkins;" we do not want him in the American army.

The writer of this note filled fairly well a private's place on the front line from '62-'63, and yet never in his life has he pulled a trigger on anything smaller than a cannon. The exigencies of his campaigning called for no other service. Had the demand been made, the same qualities that went to make a cannoneer might have made a musketeer.

"We are not unmindful of the value of training. The weapons of war are becoming 'instruments of precision,' to the proper handling of which much specialized training is required. So much is required that the introduction of muskets into the school life of American youths would be inadequate. The thing must be done in some better way—a way that will not carry with it the evil results."

But the President of the N. E. A. at Los Angeles dealt in profound statesmanship as well as in high pedagogy when he pled for the ideals of peace as the central springs of our public school education. Dueling among individuals has gone; dueling among nations is going; we have got to quit this killing business. This is the demand of good sense, of cold logic, of severe political economy, and any exploitation of the old argument for gun-powder and bayonets, for chivalry on the "Field of Mars," is a part of the old gush, the sentimentalism of a dead chivalry, the "mollycoddling" of the old regime. It is what has led Europe into hundreds of useless wars; it is what led our fellow citizens of the south to go so fearfully wrong in '61; it is what led us into the pitiable blundering and horrible misinterpretation of democracy in our Philippine humiliations; it is what leads us now to annually invest millions upon millions in the building of unprofitable experiments in the way of impossible enginery of destruction which we call "warships," which seem scarcely able to retain their existence on the water while they sail the unchallenged seas in time of peace. They blow up so easily that the most dangerous place in times of peace in which an American citizen can place himself to-day would seem to be on the deck of one of our battle ships. They are the products of sentimentality; they are justified by gush. We call upon our neighbor of the *Tribune* to quit his "mollycoddling" of outgrown sentimentalism.

THE PULPIT

The Evangelical Attitude Toward the New Testament*

AN ADDRESS BEFORE THE CONGRESS FELLOWSHIP MEETING HELD AT ANN ARBOR, MICHIGAN, BY REV. WARREN PALMER BEHAN, PH.D., OF THE BAPTIST GUILD, ANN ARBOR.

The New Testament is not a simple but a complex thing. In the connection in which it here occurs it includes, at least, these distinct elements:

1. The canon of the New Testament.
2. The dates and authorships of the New Testament writings.
3. The source of these writings.
4. Their authority.
5. Their function.
6. The historicity of the events which they narrate.
7. The interpretation of the teaching which they contain.

What then is the evangelical attitude toward these various elements of the New Testament? Here again we are under the necessity of definition, or, at least, of description.

In general the term "evangelical" stands for that section of the Protestant churches which professes to "base its principles on Scripture alone and which maintains that the essence of the gospel consists in the doctrine of salvation by faith in the atoning work of Christ, denying that either good works or the sacraments have any saving efficacy."

A very little thought soon reveals that within this body of Evangelicals there is a *variety* of opinion and belief with respect to the New Testament as above analyzed. Recognizing the fact that there are no hard and fast lines of demarkation we may nevertheless in these evangelical churches discern two definitely distinct schools of belief with respect to the New Testament; they seem to be fundamentally opposed to each other, although, as we shall see, they hold a basic evangelic element in common.

In order to obtain a more definite idea both of the differences and the agreement of these two schools we will note:

1. The attitude of each toward the problems which the New Testament presents.
2. The great truth fundamental to both which determines the *real* evangelical attitude toward the New Testament.

The difference within the Evangelical body toward the New Testament is one that arises out of a difference in the conception of inspiration; the older school holding to the more mechanical theory and the newer to the more vital theory.

1. THE QUESTION OF CANONICITY.

A. The older school accepts the canon as at present constituted; that is, those books which are now found in the New Testament and no others furnish the content of the New Testament.

B. The newer school accepts the canon as at present constituted, but does not hold that a belief in the gospel carries with it the necessary inclusion in the canon of all the books now constituting it; as illustration, it holds that a denial of the canonicity of Second Peter is in no way vital to the Christian faith.

2. THE DATES AND AUTHORSHIPS OF THE BOOKS.

A. The books were written at the time and by the writers usually attributed to them, the sole work of the men whose names are found on the pages of the King James' version, or, where the names of the writers are wanting, to the men to whom tradition has assigned them.

B. The newer school does not hold in every case to the traditional dates and authorships, and, in no case, to those dates and authors simply and solely because they have always been so regarded. It believes these facts are to be determined not by tradition nor by revelation, but by reverent, critical study, and that after all these questions are subordinate. In other words, it believes that a man may be a real Christian and yet, on the grounds of exact scholarship, believe that Paul did not write the letter to the Hebrews.

3. THE SOURCE OF THE NEW TESTAMENT.

A. The books have their original and immediate source in God who has fully and completely inspired the writers (i. e., plenary inspiration). Man is but the instrument, the amanuensis, of the Divine mind.

B. While God is the ultimate source of the New Testament and while that collection of books contains a divine revelation, yet that revelation has been made in part through, and recorded wholly by, men whose human limitations were not overidden altogether, and which, therefore, have modified the record. The human mind and divine elements have been so intricately interwoven that it is the duty of the earnest Christian to unweave them as far as possible. The books have their source in a real human experience with God and spiritual realities, an experience which, because human, is not infallible in all things.

4. THE AUTHORITY OF THE NEW TESTAMENT.

A. Because God is the original and immediate source of the New Testament writings the authority of these books must be and is absolute and final. God being the author of every part of the New Testament, it follows that every sentence possesses equal and divine authority.

B. The other view does not find the authority of the New Testament in a mechanically, infallibly inspired record; it believes that the great truths of revelation, of the gospel, do not hang upon such minor facts as the presence or absence of a letter, the subtle shades of the meaning of words, the absolute inerrancy of the writings. It holds that the authority of the New Testament lies not in the sphere of science, or ethics, or history, or literature, but in the sphere of faith, in the relations between God and man. The New Testament is not an authority for what man can find out for himself in the world of nature, science, history, literature, or even of religion. The presence of a *revelation,* of what man cannot find out for himself, the sphere of religious faith is what gives the New Testament its authority, a revelation which has its crown in Jesus Christ and his gospel of a Father's love, forgiveness, and energizing power over sin, all freely given and freely given for all. This involves, of course, the belief that the books and teachings of the New Testament are not necessarily of equal authority. Only that is absolutely binding which partakes of the message and spirit of Jesus Christ in that spiritual realm of God's relation with men. The standard of authority is Jesus Christ, and in Christ the standard of authority is his revelation of God as found not simply in his ethical teachings, but in his redemptive work.

*Recognition is gladly accorded Dr. P. T. Forsyth, principal of Hackney College, London, for his suggestive articles in "The Contemporary Review," 1905: "The Evangelical Churches and Higher Criticism," and "The Evangelical Basis of Free Churches."

5. THE FUNCTION OF THE NEW TESTAMENT.

A. The function of the New Testament consequent upon the belief in its absolute and final authority is to furnish the world with an infallible guide in the things of faith and conduct, everywhere authoritative, each book equally binding, presenting a pattern of ecclesiastical organization, constituting an arsenal of Christian evidences, providing a manual of theology and a compendium of detailed ethical rules.

B. The newer school holds just the opposite view. The function of the New Testament is *not* to furnish an absolutely infallible guide in all things, a complete pattern, a systematic theology, a series of definite rules of conduct. Its function is not to give us correct information on the literary problems arising out of the Old Testament, i. e., the question of the Mosaic authorship of the Pentateuch, or the Davidic authorship of all the Psalms, whether the book of Jonah is history or parable, etc. Its function is to furnish, in Jesus supremely and in the Christian experience of those who believed on him, a message of salvation, a conception of God that is satisfying because it works the overthrow of sin. Its function is religious and ethical not historical and scientific; its function is to furnish principles not rules, a spirit not a mechanism, a religion not a theology, a life not a theory, a testimony to God's saving grace not a test for intellectual belief. Its function is to announce the great fact and work of God through Jesus Christ and from Christ through individuals of deliverance from the guilt and power of sin, and of the vital gifts of joy and hope.

6. THE HISTORICITY OF THE EVENTS WHICH THE NEW TESTAMENT NARRATES.

A. By the same doctrine of inspiration and infallibility all events are necessarily narrated with absolute historical fidelity and rest upon equally valid bases, the virgin birth is a fact just as historical as the fact of the resurrection,—there is no difference in the historicity of the miracles of Jesus, each miracle possesses the same guarantee of historical fact,—the events in the life of Jesus and of Paul happened actually as narrated. There is no room allowed for misjudgment either on the part of the writers or of those from whom their materials were drawn; local and personal colorings are not allowed to exert any influence upon the record; while the absence of intention to write a veritable history is denied to the writers.

B. On the other hand, there are Evangelicals whose attitude toward the historicity of New Testament events is the attitude which asks of historical evidence, "What are the actual facts?" It is the attitude of careful, reverent, historical investigation. No theory of inspiration is sufficient to give warrant to unhistorical facts. The historicity of these facts must be proved by historical tests. The view here presented holds that the New Testament is not primarily a history, that the gospels are not biographies in the real sense, that historical criticism, therefore, has a right to enter the domain of the New Testament and, under the guidance of the Holy Spirit, sift the wheat from the chaff; without denying the virgin birth, for instance, it yet asserts that the reality of this event is to be determined by historical evidence, as indeed must every other event that occurs in the field of history.

7. INTERPRETATION OF THE NEW TESTAMENT TEACHING.

A. In general these teachings are taken literally, all teachings are of equal authority and all are true for all time. The teaching of the Second Coming is equally binding with the teaching of the atonement, and all the details of that coming are taken literally. In some cases a belief in certain *features* attending spiritual facts has been elevated to a place of equal importance with a belief in the *facts* themselves; i. e., regeneration has come to stand for a cataclysmic, emotional change, a definite, dated experience of religion and to consist of nothing else. In other cases a belief in certain *theories* about spiritual facts has been elevated to a position of equal authority with a belief in the *facts* themselves; i. e., as great authority has been claimed for the substitutionary theory of the atonement, which is only one of the theories that the Scriptures present, as for the fact of the atonement, and the two have become identified. These have been set forth not simply as personal opinions, but as essential parts of an evangelical creed.

B. The progressive evangelical makes room for the spiritual interpretation of the New Testament teaching and refuses to be bound by the letter; he takes the symbolical teaching for what it means not for what it says; he recognizes that some of the New Testament teaching is not in full accord with the spirit and the work of Christ, is, therefore, not of equal authority; that other teaching is temporary and of local significance and not for all time nor of universal application. He will, again, avail himself of the best critical helps, literary and historical, which he can find in order to arrive at the meaning and relative value of the New Testament teachings. He sees that the Christian student must be something more than a discoverer of exact text, a reproducer of exact historical settings, he must be an interpreter as well, an interpreter of particular passages and an appraiser of the whole; and, also, that for the work of interpretation of the great spiritual facts of the New Testament something more is needed than the work of the textual or higher critic, namely,—the interpretative work of spiritual faculties so inspired of God and clarified by a real experience with Christ as shall be quick to discern what Dr. W. N. Clarke has called "the Christian element" from that which is not Christian, the Christian element being that which enters into and accords with that view of divine realites which Jesus Christ revealed.[1]

Thus it will be seen that if our characterization is correct, there are many things deemed exceedingly important, if not fundamental, in which evangelicals are not agreed. What then are the things upon which both divisions stand so firmly as to give warrant to the name common to both *evangelical?* That there must be a common ground is obvious when there exists a federation of Protestant churches composed of men and women representing both the views above presented, known as the Evangelical Alliance; when two such men as Dwight L. Moody and George Adam Smith, or Gypsy Smith and Dr. Frank Gunsaulus can work so harmoniously on a common platform, and yet be at such opposite poles of historical and critical attitude toward the New Testament. There must be something central to bind them together and it is most patent that the common bond is not to be found in the identity of critical and intellectual approach to the New Testament.

By etymology and also by real significance the "evangelical" attitude toward the New Testament is the "gospel" attitude. This attitude is grounded in the two great gospel truths:

1. The central message of the New Testament, of the Gospels, the heart of the revelation of God in

1. W. N. Clarke, "The Use of the Scriptures in Theology," p. 56.

Jesus Christ, and following him in his apostles, is the two-fold message of (a) full and free forgiveness of sin on the ground of divine grace alone, of which the Cross of Christ is the guarantee; (b) the gift of power from above and working within for our victory over sin and death, of which the resurrection of Christ is both the revelation and the pledge.

2. The way of entering into the reality of this central message is the way not of theory, of critical or literary judgment, but the way of faith and experience.

The crux of every religion is, as has been well said: "How meet the consciousness of guilt in the heart of man?" The distinct evangelic note in the gospel of Christ is the answer he makes to this question by his life work, sealed by his sacrifice and made effectual in us through his resurrection. "Divine forgiveness meets it!" The New Testament answers it by the free, gracious act of a loving Heavenly Father not by any act of man. The heart of that supreme revelation of God in Jesus Christ was not in any series of truths which are discoverable by God-directed reason, nor in any conduct discoverable by God-inspired conscience, but in an eternal grace known only to the faith that grasps it. The historic fact of Jesus is the solid foundation of the Gospel, while the heart of his total message is the wonderful revelation: "God was in Christ reconciling the world unto himself not reckoning unto them their trespasses." The human demand for the Gospel was the destructive fact of sin which no power hitherto had been able to overcome, the dread consciousness of guilt which no philosophy or religion had been able to remove. "Sin is the one problem of the human race, practical, urgent, intractable; in its nature it is more than a taint, disease, or ignorance. Sin is guilty not merely ugly; the reality of sanctity is demanded not merely geniality; holiness is demanded not merely happiness, or helpfulness; the regeneration of a divine power, not merely the discipline of a higher nature." The Gospel affirms salvation by mercy not by character in order that a character in the likeness of God may be developed; it affirms forgiveness full and free into which any man may enter by repentance through loyal trust in God's grace, not through patience in facing his own evil habits. Sin is of such a nature that neither the refinements of natural piety nor the sum of merely human ethical efforts can deal effectually with it. Sin needs a Saviour-God who saves through redeeming love and grace, and keeps redeemed by the impartation of his own divine life through the channels of a faith that responds to this grace. Jesus was God giving a demonstration in time and in human nature of his eternal grace. The most significant fact about Christ was not his teaching nor his personal influence, but the redemption from sin which he wrought and the power to live a new life in grace which he imparted. This gospel of the gospels is both the heart of the New Testament and its test, its authority, its standard. The sphere of the gospel lies in the realm of the spiritual rather than in the realm of the intellectual, of the practical rather than of the theoretical, of experience rather than of criticism, historical or literary; its sphere is psychological rather than theological, dynamic rather than documentary. It lays hold upon the power of the heart, the vitality rather than upon the power of the reason or of conscience. This message furnishes the truest method of interpretation of the New Testament. We are not left to the mercies either of a fantastic and fickle inner light, or of an unscientific external criticism. The gospel in its inner essence furnishes the key to its own interpretation.

It will be seen that this view leaves room for, nay, demands critical treatment of the New Testament. "Criticism arises out of the sound principle of interpreting the Bible by itself. The Bible not only provides but compels its own criticism by the Holy Spirit. It carries not only its own standard but the untiring spirit which from age to age compels us to apply that standard. The evangelical criticism is the most constructive of all. There is no diviner feature of the gospel than its self-preservative power in history by self-correction and self-recovery."

The only attitude toward the New Testament consistent with the term "Evangelical" is the attitude that grows not out of purely intellectual criticism but out of a Christian experience, and by that I mean a personal experience with the forgiveness, mercy and power of the good-tidings brought by Christ. The evangelical view of the New Testament has its roots, so far as the individual is concerned, in the reality of the soul's direct relationship with God through Christ. The term throws us back upon that view of the New Testament which comes not by a rationalizing, intellectual process merely, but by the soul's direct experience with God the Father. Christian experience is the interpreter, the revealer, rather than mere intellectual unfolding. In such a view there is room for all the proved critical results, but it is the view that removes the New Testament from the region either of traditional, metaphysical theology, or of modern metaphysical liberalism, and brings it into the sphere of practical, ethical, personal experience. This experience is to be realized through a venturing out upon the conviction (i. e., faith) that the life Jesus lived is not only the ideal life but is the kind of life that God expects from us, and that it is possible for us through divine grace, a conviction that carries with it a change of mind toward God and toward sin (repentance), a change of road, direction in purpose (conversion). To order the life upon this conviction will result in an experience that has at its root a consciousness of God's fellowship, of God's trust; a consciousness of God's power imparted for overcoming sin in ourselves, for dealing effectively with the sins of the world, for achieving our responsible part in transforming the world into harmony with God's great expectations and purpose in redemption.

It is this experience that will lead one into the central message of the New Testament, will unlock its mysteries and will furnish both a means of interpretation and a test.

Literary acumen, philological detail, scientific accuracy are not sufficient qualifications for the interpreting of the New Testament, nor for deciding one's attitude toward it, nor for testing its authority. "Christianity will stand or fall not by the critical attitude to its documents but by its faithful attitude to its gospel."

The difference between the critical attitude, properly understood, and the evangelical attitude, is a difference of function. It is the difference between the Christian teacher and the Christian preacher, a difference to which Lyman Abbott calls attention in his excellent volume, "The Christian Ministry." "The power of the one is learning, of the other piety; the teacher deals primarily with the ordinary consciousness, and his power depends upon his accurate knowledge of what lies within the sphere of sense; the preacher deals with that which lies beyond the ordinary consciousness, and his power depends upon his ability to make real to men and operative upon them, a spiritual world which is intangible, inaudible, and invisible, and that central of all central truths, the life of victory, peace, and joy

that can be lived under the real experience of God's forgiving grace and grace-giving power."

The truth as I see it compels the statement that the attitude toward the New Testament which is *truly evangelic* is the attitude of religious, spiritual appreciation rather than of intellectual criticism. It is the attitude of real joy in the consciousness of divine pardon and power; the attitude of a life developing holiness under the power of human abilities reinforced by the freely given help of the Spirit of God. It is the attitude of practical sympathy with the redeeming love of Christ, longing to save, the attitude that leads one into an actual life of self-sacrificing service to the end that men who have not known God the Father as Jesus has revealed him may come to know by real experience that "the gospel is the power of God unto salvation unto every one that believeth," that the gift of God, as seen in Jesus Christ, is an eternal life of hope and peace, of power and joy, a life that begins here and now. It is the attitude reached not entirely, nor primarily, by natural processes of human thought, much as those processes have helped us and must be used, but one reached by personal faith in and experience with Jesus Christ as Savior, Redeemer, Lord. It is the attitude of a spiritual vision that uses but is not dependent upon the privileges of widest scholarship, of a spiritual discernment possible only to one who lives with God as Jesus lived with him and with such a God as Jesus revealed him to be.[1]

Our Tower Hill Letter

A sketch of the first week of the summer school follows, though the reader is called upon to picture for himself the charm of the summer landscape, the shimmering hills, the sweet odors, the song of insect and of bird, and the changing sky. Without these settings the program becomes formal and bookish.

There are familiar faces here well known at Lincoln Centre, and new faces and new friends from distant cities, Bloomington and Kansas City, as well as Chicago. The days pass quickly, varied as they are by rest and long walks, study and friendly converse. One afternoon a party of children, mostly boys, were taken on a drive to Slighter's Hill and experienced the wild joy of being caught in a summer shower. The curtains of the carryall were securely fastened and the rain pelted on the covers, all within being safe and dry, and great was the noisy glee of the passengers. When the Hill was reached the consumption of sandwiches was simply prodigious. Whether this was caused by the rain or not is a grave scientific question. The view from Slighter's Hill gave a new outlook on the ever beautiful river and its motherly hills.

Sunday, the 14th, was signalized by the opening of the summer school in Emerson Pavilion. The sermon, "The Power of Poetry," was delivered by the conductor of the school, Mr. Jenkin Lloyd Jones. The sermon was based on Browning's poem, "Balaustion's Adventure." The eternal youth and truth of poetry and the human need of it are emphasized by the classic tale. Mr. Jones eloquently spoke of the vivifying influence of poetry and its place in our daily lives.

When the bell rang for vespers Sunday night the cottagers assembled to sing and listen to a short talk by Mr. Jones on "Drinking Fountains," both material and spiritual. He urges communities to erect fountains for the refreshment of man and beast, and the individual to seek spiritual waters where the way-worn spirit can drink of the waters of life without money and without price.

Monday morning at half-past 8 the Children's Class met under the direction of Miss Webel, of Chicago. Eleven children of various ages spent a quiet and happy hour under her tutelage. One hour daily of the school week is to be given to this class. Basketry, drawing, Nature work and athletics are to be taught by the teachers and kindergartners in residence on the Hill, who have so generously given their services. The athletics are under the direction of Mr. Arthur Leavens, of Kansas City.

At eleven the class in Religion began work. The "Blank Leaf Between the Old and New Testaments" is the season's subject, the same course as that pursued by the Lincoln Centre classes, but the beautiful surroundings, the quiet and peace give the teacher a newer inspiration and the students an added joy in the work. The fifty-fifth chapter of Isaiah has been chosen for the opening exercise, and it is recited responsively. The class meets daily except Saturday and Sunday.

Tuesday morning Miss Pingree, of Chicago, taught the children to make raffia napkin rings. At noon their handicraft was proudly exhibited and forthwith put into service.

Wednesday morning Miss Lackersteen, of Fort Atkinson, instructed the young folks on the structure of birds, illustrating with bird skins, and from the oldest to the youngest they each listened with attention.

Thursday morning at 9 the Nature work was begun. Mr. Chester Lloyd Jones directed a bird walk, leading his pupils into the field "for to admire and for to see." The small boys, as well as their elders, followed Mr. Jones with delight.

Thursday night was the first of the poetry readings, and Browning was the choice of the audience. Mr. Jenkin Lloyd Jones read as an introduction to the poet some of Browning's lighter and shorter pieces. These readings make an ineffable impression on the mind. The dimly-lighted pavilion, open to the air, its one lamp shedding a soft glow on the noble head of the reader, the indistinct sounds of a July night, the distant cowbells, the mysterious song of the whippoorwill, the slowly fading western glow, the tender light of the young moon—these are the natural settings of poetry, and the songs of the bard heard in such surroundings are imprinted on the heart.

Friday the children were entertained and instructed by Mr. Arthur Leavens, of Kansas City, with a lesson in athletics. Their happy shouts testified to the success of the instructor.

Friday night Mr. Jones began the reading of "Balaustion's Adventure." He told his hearers that deliberation and concentration were essential to the understanding of poetry and advised them to quietly grow into the spirit of the classic.

Saturday morning brought a talk by Mr. Chester Jones on "Birds of This Locality." Old and young listened and discussed the specimens with eager interest. And thus the happy week ended. C. C. R.

God only knows how blessed He could make us if we would but let Him.—*George MacDonald.*

If you have built castles in the air, your work need not be lost; that is where they should be; now put foundations under them—*Thoreau.*

1. W. N. Clarke, "The Use of the Scriptures in Theology," pp. 77, 78.

THE BOOK TABLE

From Putnam's I get "The Changed Cross and Other Religious Poems," by Anson D. F. Randolph. This volume contains a good deal of religious feeling of a very kindly sort. A few of the poems are readable and some of them are rereadable.

From the same house I have "Beside Still Waters," another volume by the author of "Upton Letters." This book is rather warmer and more tender than the two that preceded it. I have not read it through—not yet, simply because each one of these books of Mr. Benson's ought to serve us for at least a couple of months. They are not books to be hurried through, but to be companions and friends.

From the same house I get "The Gate of Death, a Diary." This is not a philosophical treatise, but a record of the thought of one who was brought face to face with death. It is a remarkable book. I do not feel willing to be outside of its experiences. Whether Mr. Benson wrote it or not I cannot say. I think he did.

From Putnams I get also "The Censorship of the Church of Rome, and Its Influence Upon the Production and Distribution of Literature." This is a remarkable study of the history of the Indexes issued by the Popes. It includes a consideration of Protestant censorship as well. It also contains a schedule of the more important decrees, edicts, pastoral briefs, etc. It appends an account of the the Roman inquisition and Congregation of the index. I cannot begin to give the review that is demanded by this magnificent piece of work. It is one of the most scholarly affairs of the century. You will find very instructive and suggestive the censorship by Protestants. On the whole the world has lost a large share of the best thought and hope, as well as the record of investigations in science during some fifteen centuries. It is not a little charming to find this scholarly achievement to be the product of one of the Putnams who publish it. This family has always been noted for its literary tastes and activity. Mr. George Haven Putnam has been already known for three or four volumes of a scholarly character, including one of great value on "Books and Their Makers During the Middle Ages" and a discussion of the question of copyright.

McClure, Phillips & Co. send me the latest book by Ralph Waldo Trine, entitled "In the Fire of the Heart." The book contains a very large amount of good stuff. I cannot say that it is a book which will satisfy close thinkers and well ordered minds. Nevertheless all of Mr. Trine's books seem to get hold of the common people with a good deal of inspiration, and I am glad they do.

A very god story, healthy and clean, is one received from Funk & Wagnalls, "Where the Rainbow Touches the Ground," by John Henderson Miller. It is not a great book but a very good one.

From Funk & Wagnalls I also get "The Traveler's Handbook," by Josephine Tozier. This is a revised manual for trans-Atlantic tourists, and I think it is the best one I have ever seen. Any one going to Europe will need this little volume to slip in the pocket and consult constantly.

E. P. POWELL.

THE WATCH TOWER

Watchman, tell us of the night;
What its signs of promise are!

The Week

State and Federal Courts.

A conflict between State and Federal courts is in process in North Carolina over the state two-cent fare law. The State courts have taken action to enforce it, while an injunction has been issued from the Federal Court prohibiting the enforcement of the law until an investigation shall have been made before the Federal Court to see if the law involves confiscation of the property of the railroads, as is claimed by the railroad officials, and is therefore unconstitutional. Various subsidiary legal proceedings have taken place, and matters have now come to the pass that the Federal judge threatens to call in the services of United States troops to enforce his decrees against the State courts. Just where the law stands in the case must be left to the judges to decide, but there can be no doubt of the unpatriotic character of the railroads in thus attempting to prevent the execution of the law. A corporation with a law-abiding spirit would submit to the law passed until declared unconstitutional by competent authority, meanwhile pressing its appeal on that question as earnestly as it chose. But railroads have come to look upon it as their business to evade, as far as possible, all law which does not happen to coincide with their interests. It would be well for the country if the principle could be established that all measures passed by legislatures shall have the force of law until their unconstitutionality is established by the courts. Such a principle might sometimes work harshly; but, since we must trust some one, it is better to trust the legislatures in such matters than habitual obstructors of the law like the railroads.

A Welcome Pardon.

Some three months ago William January, an escaped convict from the federal prison at Leavenworth, Kas., was recaptured in Kansas City and taken back to serve out his sentence for post-office robbery. January, after his escape, had settled down to an honest life, and had finally married a woman to whom he had revealed his secret. He was discovered and betrayed by an ex-convict who had known him in the penitentiary. Owing to his exemplary life, a petition for his pardon, with 50,000 signatures, was forwarded to Washington from Kansas City, and the president, on recommendation of the attorney-general, granted a pardon effective three months after his arrest. He has just returned to Kansas City. His betrayer can find little satisfaction in his zeal for the law.

Roman Catholic Heresies.

On July 17th the Pope promulgated a new syllabus of errors condemning sixty-five propositions found in the writings of liberal or "modern" Catholics, including the following: "Divine inspiration does not guarantee all and every part of the Holy Scriptures against error."

"The resurrection of the Saviour is not an historical fact, but is purely supernatural. It can neither be demonstrated nor is it demonstrable."

"The Roman Catholic Church becomes the head of all churches not by divine ordinances, but by purely political circumstances."

"The Church is the enemy of natural and theological sciences."

"The Christian doctrine was first Judaic, then Pauline, then Hellenic, then universal."

"The principal articles of the Apostles' Creed had not the same significance to the primitive Christians as they have to the Christians of the present time."

This syllabus is of importance as evidence of conditions in the Catholic church. These can also be stated in propositions. Here is an attempt:

The spirit of modern inquiry is abroad in the educated Catholic world as elsewhere. It is showing itself in England, America, France, Germany and Italy.

It is deeply religious as well as intellectual.

Its leaders cling loyally to the Catholic Church, hoping to reform it, believing that they hold to the soul of Catholic doctrine, if not to its body.

The Pope must condemn these doctrines, which are inconsistent with dogmatic Catholicism. To keep silence would be as fatal as to approve them.

The outcome must be either a further step in cutting off from the Church its most earnest and spiritual leaders and a step toward superstition and disintegration, or a revolution which shall leave to the Church little of its former self but the name. The dogma of papal infallibility has made dogmatic reform without revolution an impossibility

T. D. B.

Concerning Mrs. Eddy.

William E. Curtis writes to the *Record-Herald* of an interview with Mary Baker Eddy and asserts she has unusual mental activity and acumen for a woman 86 years old. He estimates her fortune at about $900,000 and her annual income, from the sale of her books, "Science and Health," at $5 per copy and other volumes at $3, and from the property she owns, at $100,000, but describes her as the most generous person in her community and respected by all. In the church built by her in her home town, her sayings or writings are inscribed on the walls by the side of words of Jesus and are given fully as high position and seeming importance.

Judge or Jury?

A peculiar case was tried in a Chicago court last week which emphasizes the not uncommon query whether our present jury system is a good one. A jury of twelve men were sitting on a civil case with Municipal Judge Eberhardt on the bench. After hearing several witnesses the court halted the trial and directed the jury to retire and bring in a verdict in favor of the plaintiff. After fifteen minutes' conference the jury returned and the foreman announced they were unable to obey the court's instructions as the evidence seemed to favor the defendant. Judge Eberhardt promptly sent them back to obey orders or be fined for contempt. They obeyed! Presumably the judge was strictly right in his interpretation of both law and evidence, but the question naturally arises wherefore a jury at all?

New Boat Invented.

There seems good reason for believing that a new invention has been evolved from the fertile brain of a New York genius, Peter Cooper Hewitt, which may revolutionize water transportation. By a system of planes extending out from the sides of the boat, Mr. Hewitt enables the vessel to rise on top of the water when under motion, thus escaping the great hindrance of friction, and greatly increasing its speed. While not yet perfected, Mr. Hewitt conservatively announces he thinks the device may succeed.

Government Attacks Greek Peonage.

The Federal Grand Jury will reconvene August 2 and evidence gathered by the immigration bureau has been forwarded District Attorney Sims in Chicago, for presentation to the jury, charging several Greeks in this city with keeping or selling young boys into virtual slavery. Immigration Inspector Sarephic has also been in Chicago some time and is said to have a mass of incriminating evidence in hand.

Death on Battleship Georgia.

While the warship Georgia was at target practice near Boston with other ships of the Atlantic squadron last week Tuesday, an explosion of 200 pounds of powder took place in one of the gun turrets, fatally injuring ten or more officers and enlisted men, seriously burning all the others then in the turret. The cause of the explosion is unknown, but was apparently not due to carelessness on the part of the men. Lieut. Goodrich, only son of the Rear Admiral, and Midshipman Goldthwaite are among those now dead. The ship was immediately ordered back to target practice, after delivering the men to the hospital.

From the Wires.

Two witnesses for the defense in the Haywood trial at Boise City are bound over to stand trial on the charge of perjury. Judge Wood excludes most of the testimony submitted by the defense, in regard to Colorado mine troubles, as immaterial to the case on trial. This is considered a serious blow to the defendants. Charge is made, in a Detroit court, that the butter business of the country is mostly controlled by a big nineteen million dollar pool or combine. Charges are made in a St. Paul suit, against a combine of lumber dealers in the northwest, that they are trying to bankrupt mail order competitors by having a flood of letters sent them which will secure replies. An eighteen-year-old Russian girl, in male attire, steals a passage to New York as a stowaway, only to be caught by the immigrant inspector and sent back to Libau, Russia, whence she came.

Telegraphers' Strike Settled.

United States Commissioner of Labor Neill has at last succeeded in bringing the strike of telegraph operators to an end and thus has avoided what threatened to become a complete tie up of all wires in the country. The difficulties have been partly adjusted but chiefly are to be settled by arbitration. Once more peace instead of war brings profit to all sides and especially to the patrons.

Revolt in Korea.

At present writing the political situation in Korea is exceedingly grave. There has already been considerable fighting between Koreans and Japenese and an attempt has been made to disarm Koreans who are inciting the people to mutiny and attacking Japanese soldiers. While Marquis Ito and the Japanese authorities deny having forced the abdication of the Korean emperor, it seems difficult to believe that the emperor's cabinet would have dared to urge such a traitorous suggestion unless they had been inspired, if not compelled, by Japanese authorities. A prominent American, who claims to understand Korean people, asserts that once aroused they will fight to the death and Japan could only purchase peace by the practical annihilation of the majority of these 30,000,000 of people. Opinions differ as to the real purpose of the Japanese court but the standing of the Mikado's government is not a little menaced in the courts of the world.

At Chicago University.

Monday morning papers came out in glaring headlines with the story of a young woman, who has been a leader in University circles for three or four years and has just been discovered to be a sister of the negro gambler called "Mushmouth" Johnson. These reports assert the lady in question has been received as a white woman, is as beautiful in character as in form and features, and was the leader of one of the sororities and an exceptionally brilliant student, but now that it has been discovered she is a "negress," her position is at once forfeited. Surely the Chicago University is not so deficient in moral stamina that any person must forfeit her standing simply because it is discovered she has negro blood in her veins. Character, scholarship and intrinsic worth are and will be a guarantee of high standing in University circles as elsewhere. On the other hand if Miss Johnson has been ashamed to confess her lineage, has indulged in fancy clothes and expensive jewels, and has showered sweetmeats and other luxuries upon her acquaintances, from money secured by the most notorious gambler in America, this, and no question of race or lineage will receive the condemnation of society. Incidentally, it should be remarked the city press of Chicago has made generous contribution to race prejudice by the half truths and wholly deceptive statements of its sensational reports of this case.

"If fortune with a smiling face,
Strews roses on our way,
When shall we stoop to pick them up?
Today, my friend, today.

But should we frown with face of care,
And talk of coming sorrow,
When shall we grieve, if grieve we must,
Tomorrow, friend, tomorrow."

—C. V. G.

THE HOME

(Contributions for this department should be sent to Mrs. William Kent, 5112 Kimbark avenue, Chicago.)

Helps To High Living

SUN.—Wise people live like laurels and cedars, and go on mining in the earth, while they adorn and embalm the air.

MON.—The first trial question of a true soul to itself must always be—Have I a religion, have I a country, have I a love, that I am ready to die for?

TUES.—The right faith of man is not intended to give him repose, but to enable him to do his work.

WED.—If the sea is forever invisible to you, something you may learn of it from the pool.

THURS.—Know thyself; for through thyself only thou canst know God.

FRI.—Greatness can only be rightly estimated when minuteness is justly reverenced.

SAT.—Men will be unwisely fond—vainly faithful, unless primarily they are just.

A Little Dunce

They taught her—oh, a hundred things!
The names of all the queens and kings,
And where they lived and what they said,
And what they did ere they were dead.
All, all forgot—unless it were
The way her teacher smiled at her.

They tried so hard to make her know
About the land of Eskimo;
The temperate and the torrid zone,
And all the rest of it; alone
She perfectly remembered this:
The sweetness of a playmate's kiss.

Oh, yes, she quite forgot it all,
Except—the pretty asters tall
She picked along the way to school;
The water plashing sweet and cool
When all the children stopped to drink
Beside the old well's mossy brink;

And then, when she came home at night,
Her mother's eyes, so sweet and bright!
And father's hug—the games he played
At tea-time with his little maid.
A little dunce? Nay, sweetest wit!
To keep for aye the best of it.

—*Anna Burnham Bryant.*

Everybody Pay Up

A negro preacher, whose supply of hominy and bacon was running low, decided to take radical steps to impress upon his flock the necessity of contributing liberally to the church exchequer. Accordingly, at the close of the sermon he made an impressive pause, and then proceeded as follows:

"I hab found it necessary, on account ob de astringency ob de hard times an' de gineral deficiency ob de circulatin' mejum in connection wid dis chu'ch, t' interduce ma new ottermatic c'lection box. It is so arranged dat a half dollah or quahtah falls on a red plush cushion without noise; a nickel will ring a small bell distinctually heard by de congregation, an' a suspendah-button, ma fellow mawtels, will fiah off a pistol; so you will gov'n yo'selves accordingly. Let de c'lection now p'oceed, while I takes off ma hat an' gibs out a hymn."—*Independent.*

The Universal Motherhood

Two years ago, when the Russians and the Japanese were giving the world reason to doubt the possibility of universal brotherhood, a British war correspondent witnessed a little incident in brute life which bore its lesson home to the onlookers. The story was told in *M. A. P.* The narrator was marching with the Japanese army.

While the hot air was palpitating with the vibrations of a heavy cannonade a regiment of Japanese troops was crossing a narrow ford of the river just south of Liau-yang. A long stream of the sturdy, plodding little men was dammed up on the bank, where a straggling village had come under the range of Russian fire. In one of its streets a few yards back we had passed a piteous incident of war. A sow was lying dead, killed, apparently, by the fragment of a shell, and round her some of her lean offspring were raising pitiful cries, so human and baby-like. Occasionally one or other of them would suck again ineffectually at the maternal source of food-supply that yielded not, and then would gaze with uncomprehending, wondering eyes at its prostrate mother. Hunger and dismay were never more expressively voiced than in the cries of these little piggies.

While we were waiting at the water's edge for our turn to cross, a Japanese "Tommy," nudging my arm, pointed to two, evidently of the same brood, who were following a dog with shrill, importunate cries. She was a lank and hungry-looking beast, with tattered, mangy-looking coat—one of those mongrel outcasts of canine society, the carrion-dogs or scavenger-dogs, to be found all over China. She was obviously a possessor of a litter of her own, and her gaunt, protruding ribs seemed to protest against the tax of maternity. The lean, hungry piggies chased her, wailing all the time beseechingly.

Although she dodged one way and another, she was unable to shake them off—they still followed screeching at her heels. She walked into the shallow water. They dashed in after her, but after a few feet the water gurgled in their opened mouths, and they beat a retreat, and from a knee-deep distance the pair continued their supplications. She was at last free of them—they could no longer follow her. Standing in the water, she turned her head round slowly and looked at them. She blinked her solemn eyes as if considering, and there was not one builder of the Tower of Babel or inhabitant thereof who could not have understood the language of that cry that the two little orphans kept up.

Then she stepped back toward them and waited. In a second the pair were sucking ravenously, still standing in the water. The merry little gunmen laughed, and some of them cheered, and she looked round at her strange guests with patient eyes. It made the greatest picture of charity I had ever seen. She waited until they had had their fill, and then they spluttered back to the bank, grunting satisfaction if not gratitude.

One of the onlookers, who probably enjoyed the reputation in his regiment of being an English scholar, addressed me: "All childs—all mothers—all world—all same." I think I understood what he meant.—*Youth's Companion.*

Two Sides to Trouble

Mrs. Peters had just returned from a visit to her brother, Calvin Jones, who had recently lost the power of speech through a paralytic stroke. "We must cheer your mother up all we can," Mr. Peters had remarked to his daughter. "She always set considerable by Calvin, and this affliction that has come upon him will be apt to upset her completely."

But, contrary to their expectations, Mrs. Peters returned home in a cheerful frame of mind.

"Your uncle is in good health," she said in response to her daughter's inquiries; "he eats and sleeps well. Of course, he can't talk, and that's a dreadful hard thing to bear, especially with a Jones.

"When a man came to the village once, when we were little, and examined our heads—a phrenologist, he was—he said he never saw larger bumps of language in his life than Calvin and I had. But of course that don't help poor Calvin any now, but I had a real good visit with him, and I shall go often."

"Wasn't it dreadful dull for you, just sitting quiet there?" questioned Mr. Peters.

"Quiet?" Mrs. Peters looked at him in surprise. "Quiet! Oh, well, of course Calvin couldn't talk, but he hasn't lost his hearing, and I regard that as a great mercy. He can hear. And for the first time in my life I was able to speak my mind fully and freely, and to be certain that I was understood and sympathized with, and that it wouldn't go any further."

Mrs. Peters paused for a moment and then concluded, "Yes, Calvin's affliction may be hard to bear, but all my life I have been wishing for a true friend who would listen to what I had to say and wouldn't repeat it. And now I've found that friend in Calvin.

"There are always two sides to trouble, look at it as you may."—*Youth's Companion.*

PUBLISHED WEEKLY | UNITY | ESTABLISHED 1878

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Entered at Chicago, Ill., Postoffice as Second Class Matter

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THE FIELD

"The World is my Country, to do good is my Religion."

Essential Things in Religion

"Christianity is often taken to imply merely a belief. An intellectual assent to a creed or to somebody's else authoritative opinion. In other circles—our own perhaps in particular—we are fond of saying that Christianity is a life consisting of virtue, public-spirited service and private benevolence.

"Both definitions are inadequate. It includes belief, for without positive principles it would be an invertebrate. It includes work, for without activities it would be shallow and languid. It is more, however, than these. It is an emotion. The root of the matter is a spiritual passion. It may be partly an affair of the head and of the hands, but fundamentally it is an affair of the heart, a matter of deep and tender feeling."

"I long for a rebirth of that vivid faith, all spiritualized and purified by growing intelligence which shall, in truer sense than ever the ancients dreamed, listen to the voice of God in the rush of the surf among the rocks, see him in the light of the morning when the sun rises, hear him speaking from the wayside bush, behold him alike in our sleeping and waking dreams, setting up his ladder between heaven and earth. Then shall we have the mind of Christ, then shall we have the spiritual vision that knows 'that the things which are seen are temporal and the things which are unseen are eternal.'"—*Rev. S. A. Eliot.*

It is an impressive fact that the testimony of sages and philosophers converge on the simple statement of Jesus, which seems so slighted in the great structure erected in his name. It was a dramatic moment at the last Unitarian Club when Dr. Howison, in his splendid address, came to the essential thing in religion. An audience of two hundred strong men, saturated with an hour of "philosophy and faith," had listened for yet another hour to one seldom heard and greatly loved, as in simple language he laid bare the inmost conclusions of his ripe years on the momentous questions of life. Tracing the development of religious thought from its vague Oriental beginning up through the monotheistic conception of Judaism, he came to what Jesus had contributed, illustrating it by the incident of a Japanese boy who came to him in great concern to know what religion required of him. The lady for whom he worked had told him that he must believe this and believe that or he would be lost. He found he could not believe these things, and therefore his apprehension and distress. Dr. Howison asked him if he had read what Jesus said when a young man asked him. "Oh, yes; that he should love the Lord his God with all his heart, and his neighbor as himself." "Well," said the doctor, "that's all. There is nothing more."

To think that anyone could ever have thought that anything more was necessary!

The True and the Untrue

She was a cat,
  But she staid at home
  And guarded her little, mewing young.
She was a cat
  That didn't roam;
  She lay with her babes, and purred, and sung.
  And the kittens grew as the days went by,
  And never the cat was heard to cry,
  For a mother's love 'neath a maltese fur
  Was guarded well in the heart of her.
She was a cat.

She was a woman
  And didn't stay
  To watch o'er her babe and tend it well.
She was a woman,
  And every day
  Her heart grew cold, and the love-beats fell.
  She thought of herself the livelong day,
  And she'd leave the babe and hurry away
  To the party, or club, or store, or show:
  But! she had a right to go, you know,
She was a woman.

—*The Advance.*

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